



ST. JAMES EPISCOPAL CHURCH

College Hill, Wichita, Kansas

5:30 PM, SATURDAY, MAY 20, 2023

8:30 AM AND 10:45 AM, SUNDAY, MAY 21, 2023

THE SEVENTH SUNDAY OF EASTER

A directions about standing are for those who are able.

Masks are welcome, but not required.

HOLY EUCHARIST

THE PRELUDE

Shared on Sunday.

“Ode to Joy”

ARR. PAYNE

Bells may be rung. The people stand as they are able as the ministers enter.

THE OPENING HYMN

HYMN 494

Please remain standing as you are able. Sung on Sunday.

“Crown him with many crowns”

DIADEMATA

WELCOME AND EASTER ACCLAMATION

Please remain standing as you are able.

Presider Alleluia! Christ is risen.

People **The Lord is risen indeed. Alleluia!**

THE COLLECT FOR PURITY

Please remain standing as you are able.

Leader Almighty God, to you all hearts are open, all desires are known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Savior. **Amen.**

Info for worship

We invite you to follow the service and take part in a way that feels right to you.

BCP - Book of Common Prayer, or Prayer Book, (red book);

Hymnal (blue book); Hymn numbers beginning with 'S' are found in the front of the Hymnal.

We have Answers

We can't solve the problems of the world ... our knowledge base and skill set are centered around the worship, liturgy, and proclamation of the Word in service to bringing us into engagement with the mystery and magnificence of God. To that end, if you have a question about something we do in worship, send an email, including your question, to motherdawn@stjameswichta.org.

Our Language

At St. James Church we use language which we hope expands our sense of God and includes all people as beloved children of God.

THE SONG OF PRAISE

HYMN S278

Please remain standing as you are able. Spoken at 5:30 and 8:30. Sung at 10:45.

“Gloria in excelsis”

MATHIAS

All

Glory to God in the highest, and peace to God's people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

THE COLLECT OF THE DAY

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Presider O God, the King of glory, you have exalted your only Son Jesus Christ with great triumph to your reign in heaven: Do not leave us comfortless, but send us your Holy Spirit to strengthen us, and exalt us to that place where our Savior Christ has gone before; who lives and reigns with you and the Holy Spirit, one God, in glory everlasting. **Amen.**

Please be seated.

THE WORD OF GOD

THE FIRST LESSON

ACTS 1:6-14

Reader A reading from the Acts of the Apostles.

When the apostles had come together, they asked Jesus, “Lord, is this the time when you will restore the kingdom to Israel?” He replied, “It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up toward heaven,

suddenly two men in white robes stood by them. They said, “Men of Galilee, why do you stand looking up toward heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.” Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away. When they had entered the city,

they went to the room upstairs where they were staying, Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon the Zealot, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.

Reader The Word of the Lord *or*
 Hear what the Spirit is saying to God’s people
People **Thanks be to God.**

THE RESPONSE

PSALM 68:1-10,33-36

Please remain seated. Spoken at 5:30 & 8:30. Sung at 10:45.

The psalm may be spoken in unison, or responsively by whole or half verse.



- 1 Let God arise, and let his enemies be **scattered**; *
 let those who hate him flee before **him**.
- 2 Let them vanish like smoke when the wind drives it a-**way**; *
 as the wax melts at the fire, so let the wicked perish
 at the presence of **God**.
- 3 But let the righteous be glad and rejoice before **God**; *
 let them also be merry and **joyful**.
- 4 Sing to God, sing praises to his Name; exalt him who rides upon the **heavens**; *
 YAHWEH is his Name, rejoice before **him**!
- 5 Father of orphans, defender of **widows**, *
 God in his holy habi-**tation**!
- 6 God gives the solitary a home and brings forth prisoners into **freedom**; *
 but the rebels shall live in dry **places**.
- 7 O God, when you went forth before your **people**, *
 when you marched through the wilder-**ness**,
- 8 The earth shook, and the skies poured down rain,
 at the presence of God, the God of **Sinai**, *
 at the presence of God, the God of **Israel**.

Psalm continued on next page...

Saying the Psalm

Each numbered verse of a psalm has two parts, half verses, which are marked in the middle by an asterisk. When we are not singing or saying the psalm in unison, we say it antiphonally. The Reader announces the way we will say the psalm, either in unison, or responsively by whole or half verse. The Reader always begins the first verse. If we read by half verse, then the congregation says the portion of the verse following the asterisk. When reading by whole verse, the Reader says the first whole verse, and the congregation says the next whole verse. This provides a rhythmical back-and-forth between Reader and the People.

Further information

Antiphonal recitation is verse-by-verse alternation between singers or readers of the Psalter. The term ‘antiphonal’ is from the Greek, meaning “voice against voice.” This is the traditional monastic method of chanting psalms and dates back to the 6th C. Chant was reformed in the Church of England in the 16th C. Today, when we read the psalm between scripture readings, it is called a sponsorial psalm.

About the Gospels

The English word 'gospel' comes from the Anglo-Saxon godspel, or good news, translated from the Greek euangelion. In Christian usage, it means the good news of God's saving act in Jesus Christ. The term 'gospel' came to designate a literary genre which told the story of the life, death, and resurrection of Jesus Christ. The New Testament contains four gospels: Matthew, Mark, Luke, and John.

Gospel in Liturgy

In the Episcopal liturgy, the gospel is the final reading from Holy Scripture at the Eucharist. It is proclaimed by a gospeler in holy orders. The 2nd Council of Nicaea in 787 decreed that icons, crosses, and gospel books could be venerated as sacred images, just as the incarnate Christ is the image of the invisible God. Today, many still choose to venerate the gospel book by bowing in reverence as it comes near.



- 9 You sent a gracious rain, O God, upon your inheri-**tance**; *
you refreshed the land when it was **weary**.
- 10 Your people found their home in **it**; *
in your goodness, O God, you have made provision for the **poor**.
- 33 Sing to God, O kingdoms of the **earth**; *
sing praises to the **Lord**.
- 34 He rides in the heavens, the ancient **heavens**; *
he sends forth his voice, his mighty **voice**.
- 35 Ascribe power to **God**; *
his majesty is over Israel; his strength is in the **skies**.
- 36 How wonderful is God in his holy **places**! *
the God of Israel giving strength and power to his people!
Blessed be **God**!

THE SECOND LESSON

1 PETER 4:12-14; 5:6-11

Reader A reading from the first letter of Peter.

Beloved, do not be surprised at the fiery ordeal that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. Humble yourselves therefore under the mighty hand of God, so that he may exalt you in due time. Cast all your anxiety on him,

because he cares for you. Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen.

Reader The Word of the Lord *or*
Hear what the Spirit is saying to God's people

People **Thanks be to God.**

THE GOSPEL HYMN

HYMN 483, vs. 1-3

Please stand as you are able. Sung at 10:45.

“The head that once was crowned with thorns”

ST. MAGNUS

Please turn to face the Gospel with reverence for the Word.

THE HOLY GOSPEL

JOHN 17:1-11

Please remain standing as you are able.

Reader The Holy Gospel of our Savior Jesus Christ according to John.

People **Glory to you, Lord Christ.**

Jesus looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify you, since you have given him authority over all people, to give eternal life to all whom you have given him. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent. I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.” I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word.

Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one.”

Reader The Gospel of our Savior

People **Praise to you, Lord Christ.**

THE SERMON

CHASE MOORE, WORSHIP LEADER

Please be seated. At the conclusion of the sermon a moment of silent reflection is observed.

The Nicene Creed

After the sermon, on most weekends (at primary worship services of the parish) we rise and say the Nicene Creed, an ancient confession of the church's beliefs. The Creed is a sign of our unity with Christians throughout all times and places. Though originally composed at an ancient time, it expresses key insights into the nature of God and creation. You may like to know that this version follows the Greek original precisely by saying "was incarnate of the Holy Spirit and the Virgin Mary," to emphasize that Mary was an active participant in the Incarnation. It also follows the Greek and Latin (and our English of Rite I) by using "who" rather than "he" in the section about the Holy Spirit. The words "and the Son," were not a part of the original Greek text and have been removed. They were added in some later Latin translations. The Episcopal Church, at General Convention of 1988, placed itself on record as favoring their omission, a decision later approved by Lambeth Conference.

That blank space in the PoP

A pause in speaking the prayers is often taken during the Prayers of the People. At such times, you are invited to add your own intercessions to the prayers of the congregation either silently or aloud.

THE NICENE CREED

BCP 358

Please stand as you are able.

All

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

Please remain standing as you are able.

Leader

In joy and hope let us pray to God.

Leader

That our risen Savior may fill us, and all who yearn for a better world, with the joy of Christ's glorious and life-giving

Leader

resurrection ... We pray to you, O God.

People

Hear our prayer.

Leader

That isolated and persecuted churches may find fresh strength in the good news of Easter ... We pray to you, O God.

People

Hear our prayer.

Leader

That Christ may grant us humility to be subject to one another in Christian love ... We pray to you, O God.

People

Hear our prayer.

Leader

That Christ may provide for those who lack food, work or shelter ... We pray to you, O God.

People

Hear our prayer.

Leader That by Christ's power, war and famine may cease through all the world ... We pray to you, O God.

People **Hear our prayer.**

Leader That Christ may reveal the light of his presence to the sick, the weak and the dying, to comfort and strengthen them, especially: _____ . We pray to you, O God.

People **Hear our prayer.**

Leader That, according to Christ's promises, all who have died in the faith of the resurrection may be raised on the last day ... We pray to you, O God.

People **Hear our prayer.**

Leader That Christ may send the fire of the Holy Spirit upon his people, so that we may bear faithful witness to his resurrection ... We pray to you, O God.

People **Hear our prayer.**

Leader Heavenly Father, you have delivered us from the power of darkness and brought us into the kingdom of your Son: grant that, as his death has recalled us to life, so his continual presence in us may raise us to eternal joy; through Christ our Lord.

People **Amen.**

INVITATION TO THE PEACE

Please remain standing as you are able.

Leader The risen Christ came and stood among his disciples and said, 'Peace be with you.' Then were they glad when they saw the Lord.

Presider The Peace of Christ be always with you.

People **And also with you.**

The People greet one another in Christ while respecting the personal space of neighbors. After greeting, please be seated for the announcements.

ANNOUNCEMENTS

Please remain seated.

The Peace

This is a liturgical exchange of greeting and is a sign of reconciliation, love, and renewed relationships in the Christian community. Initiated by the Presider, who says, "The peace of Christ be always with you," the people respond, "And also with you." The gesture of Peace has been expressed in a variety of ways, including a kiss on the cheek, an embrace, a handclasp, or a bow. This is an ancient Christian practice. It has been associated with Romans 16:16, "Greet one another with a holy kiss," and similar passages.

The Historical Pax Board

In the late middle ages, a wooden plaque or plate with a handle was used to pass the peace without direct personal contact. It had an image of the crucifixion or other religious subject on the face. It was known as a Pax Board, Pax Brede, or Osculatorium. It was first kissed by the Presider, and then passed to other ministers and members of the congregation who also kissed it. The custom of passing the peace by use of a Pax Board is now obsolete. Today we might think of the Pax Board as a good way to spread a virus to the whole congregation.

HOLY COMMUNION

Text Giving

You can now give to St. James using your mobile device!

Text **StJamesWichita** and the amount you want to give to **73256**

Click the link that is sent back to you.

Complete your gift using the online form provided.

[Example Message](#)

To: 73256

Text: StJamesWichita \$75

50 Days of Standing

We believe that through Christ's resurrection we are made worthy to stand before God. As a symbol of our participation in the resurrection we do not kneel during The Great Fifty Days of Easter.

INVITATION TO THE TABLE

Please remain seated.

Presider Risen Lord Jesus Christ, we believe you, and all we have heard is true. When you break bread may we recognize you as the fire that burns within us, that we may bring light to your world.
Amen.

THE OFFERTORY

On Sunday, please remain seated as the people's offering of bread and wine is brought forward. During the offertory music, the alms basins are passed in the pews.

THE OFFERTORY MUSIC

Please remain seated. Shared at the 10:45.

“Jubilate Alleluia”

DOUGLAS E WAGNER

THE PRESENTATION HYMN

HYMN 198

Please stand as you are able as the ushers bring the People's offering to the altar. Sung on Sunday.

“Thou hallowed chosen morn of praise”

MACH'S MIT MIR, GOTT

THE PRESENTATION

Please remain standing as you are able.

Presider All things come of you, O God.

All **And of your own have we given you.**

THE GREAT THANKSGIVING - EUCHARISTIC PRAYER B **BCP 367**

Please remain standing as you are able.

Presider God be with you.

People **And also with you.**

Presider Lift up your hearts.

People **We lift them up to the Lord.**

Presider Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

Presider It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth. But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the

Presider sin of the world. By Christ's death he has destroyed death, and by Christ's rising to life again he has won for us everlasting life. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim to the glory of your Name:

THE SANCTUS

HYMN S128

Please remain standing as you are able. Spoken at 5:30 & 8:30. Sung at 10:45.

"Holy, Holy, Holy"

MATHIAS

All **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is the one who comes in the name of the Lord. Hosanna in the highest.**

The people remain standing as able.

Presider We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in Jesus Christ, the Word made flesh. For in these last days you sent Jesus to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Savior Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

All **We remember Christ's death, we proclaim Christ's resurrection, we await Christ's coming glory.**

Presider And we offer our sacrifice of praise and thanksgiving to you, O Savior of all; presenting to you, from your creation, this bread and this wine.

Eucharist

The sacrament of the Eucharist is the principal act of Christian worship in our church. The term is from the Greek, "thanksgiving." Jesus instituted the Eucharist at the Last Supper where he shared bread and wine at a sacred meal with his disciples. Christ's sacrifice is made present in the Eucharist, and in it we are united to his one self-offering. The grace bestowed in Holy Communion augments (deepens, increases) faith, forgives sin, and strengthens of our charity. Everyone who seeks a deeper knowledge of Christ is welcome to receive the sacrament.

Real Presence

The Episcopal Church teaches the real presence of Christ in the sacrament of the Holy Eucharist. Our Catechism notes that the inward and spiritual grace in the eucharist is “the Body and Blood of Christ given to his people and received by faith.” Belief in the real presence does not imply a claim to know how Christ is present in the eucharistic elements nor does it imply that the consecrated eucharistic elements cease to be bread and wine. Christ's presence is made known in the gathered eucharistic community.

Going Deeper in Presence

The eucharistic theology of the real presence called transubstantiation is belief that the substance of Christ's body and blood replaces the substance of the bread and wine, although the appearance of the bread and wine are unchanged. This is regarded as definitive in the Roman Catholic tradition. Anglicans (therefore, Episcopalians) believe in a balance of both an objective change of some kind in the eucharistic elements to become the body and blood of Christ, and the subjective faith of the believer who receives the sacrament.

Presider

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us in the sacrifice of Jesus Christ, through whom we are acceptable to you, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with the Blessed Virgin Mary, St. James, and all your saints, we may enter the everlasting heritage of your children; through Jesus Christ our Savior, the firstborn of all creation, the head of the Church, and the author of our salvation. By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **Amen.**

THE LORD'S PRAYER

Please remain standing as you are able.

Presider

And now as our savior Christ has offered, we are bold to say:

All

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE FRACTION

HYMN S152

Please remain standing. Spoken at 5:30 and 8:30. Sung at 10:45.

“Christ our Passover”

MARTENS

Presider Al - le - lu - ia. Christ our Pass - o - ver is sac - ri - ficed for us;

All There - fore let us keep the feast. Al - le - lu - ia.

THE INVITATION TO COMMUNION

Please remain standing as you are able.

Presider The gifts of God for the people of God.

Please be seated. In the Easter Season, Holy Communion is shared at stations in the nave.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion.

Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. If you prefer to receive a blessing instead of the sacrament, please indicate your choice by crossing your hands over your chest.

COMMUNION MUSIC

Shared at 10:45.

“Lord, Be Thou within Us”

DALE GROTENHUIS

COMMUNION HYMN

HYMN 450

Sung on Sunday.

“All hail the power of Jesus' Name!”

CORONATION

A moment of silence is observed following Communion.

POST-COMMUNION PRAYER

Presider Let us pray.

Please stand as you are able.

All **Eternal God, you have graciously accepted us as living members of our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Savior. Amen.**

SENDING FORTH THE EUCHARISTIC MINISTER(S)

Please remain standing as you are able. Eucharistic Visitors come forward.

Clergy In the name of this congregation I send you forth bearing these holy gifts that those to whom you go may share with us in the Communion of Christ's body and blood.

People **We who are many are one body because we all share one bread, one cup.**

Communion in One Kind

Our doctrine upholds the truth that the fullness of communion is available by receiving either the consecrated bread or wine. Communicants receive both the body and the blood in either the consecrated bread or the wine, though all are invited (as they are able) to receive both kinds. Our belief in the fullness of communion in one kind (bread or wine) is called the doctrine of concomitance. The term concomitance comes from the Latin, “to accompany.”

All members of our parish community are asked to pray for everyone on our prayer list. If you have pray-ers you would like added to the prayer list, please call or email the office. Office hours are 10 a.m. to 4 p.m. Mon-day-Friday. If your prayers have been answered, we would love to rejoice with you. Contact the office at office@stjameswichita.org or 316-683-5686 to let us know that we can remove your prayer request.

The parish prayer list is avail-able each week in the eTow-er email and in the service bulletin or insert. You are invited to take your bulletin with you so you can contin-ue to pray for those on our list through the week.

Summer Variety

In June, July, and August we will make our worship full of life through the use of a variety of songs of praise instead of *The Gloria*. Each Sunday during this time a different version of the Lord's Prayer will be used. We will discuss the version of the week at Adult Forum in June and July.

EASTER BLESSING

Please remain standing as you are able.

Presider The God of peace, who brought again from the dead our Savior Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do God's will, working in you that which is well-pleasing in his sight; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen.**

THE CLOSING HYMN

HYMN 460

Please remain standing as you are able. Sung on Sunday.

“Alleluia! Sing to Jesus!”

HYFRYDOL

THE DISMISSAL

Please remain standing as you are able.

Deacon Let us go forth in the name of Christ. Alleluia! Alleluia!

People **Thanks be to God. Alleluia! Alleluia!**

THE POSTLUDE

Shared on Sunday.

“Theme from Symphony I”

BRAHMS

The altar flowers are given to the glory of God and in memory of our Father H B Edwards; Adrienne, Paul, Toussaint, and Michael.

SERVICE PARTICIPANTS

The Rev. Dawn Frankfurt, Rector
Chase Moore, Lay Worship Leader
Warren Kim, Choir Director
Barbara Orsak, Pianist
Marcia Hansen, Organist
St. James Bell Choir
St. James Choir

ACOLYTES:

Jay Price, Claire Tanner

CHALICE BEARERS:

Adrienne Edwards, Jay Price, Richard Bowman, Michael Kephart

LECTORS:

Adrienne Edwards, Barbara Orsak, John Robison,
Joan Bledsoe, Michael Kephart

USHERS:

LoWaine Robison, Keith Stevens, Gene Bledsoe, Johnson Olanya

10:45 am service is streamed online by Wichita Livestream

PARISH PRAYERS

In the Anglican Cycle of Prayer:

The Church in the Province of the West Indies

In the World Council of Churches Cycle of Prayer: Indian Ocean Islands: Comoros, Madagascar, Maldives, Mauritius, Seychelles

In the Kansas Cycle of Prayer:

Pray for the Church of the Ascension, Neodesha

Our seminarian, Maddy Bishop

Those serving in the military:

John Kephart; Will Corkins; Maureen Tanner

Those in trouble, sorrow, need, sickness or any other adversity:

Racine; Steve; Raymond; Ann B.; Curtis L.; Dalrona; Jan D.; Daimon; Heather; Roger; Robin H.; Lisa F.; Anna; Chris, Jeremy, Christopher H.; Dick & Judy M.; Liz; Jaime; John O. and family; Darwin P.; Brianna P.; Peer M.; Drew H.; Kai; Ron D.; John R.; Janet R.; Marge R.; Phil S., Celia B.; Sylvester; Sharon & Jerry; Jan. M., Andy S.; Pat; Deb H.; Bill and Jeri; Jayne P.; Barbara H.; Helen B., Bill and Carolyn, Dave W.; Carole; Bob and Sue; Dal; Gus; Joan J.; Martha L.; Betty; Marcia & Lowell; Sage; Joseph B.; Jerry M.

Prayers of Thanksgiving:

For Clark James Crane, son of Justen & Megan (Hansen) Crane, who is 5 weeks old.

For the healthy birth of triplets to Kelby and Elisa Accardi-Harrison. Their children were born May 3, 2023 and are named: California "Calli" Rose, Gianni René, and Francesco "Franky" Raymond Accardi-Harrison.

Those who have recently died:

Cara Lee Davis (mother of Dan Davis), Suzy Roper; Joyce T.; Maggie Hefling; Terrisa Compton; Lafern McDonald; Larry Heeren; Chris Rogers

Those who have died in Mays past:

Aloha Ayers; Sharon K. Basham; H. Marvin Bastian; Fred Bell; Helen Cabell; Anne Caldwell; Merleyn Calvin; Alexandar Carlson; Jane Ellet; Jo Ann Estes; Don Foster; Julia Goodland; Dorothy Goodpasture; Skip Hankins; Joseph Hodnett; John Jaedicke; Verne Laing; Barbara Mallonee; Frances I. McCoy; Heather McEwen; Ernest McRae; Ryan Reep; Michael Rogers; Chris Sifford; Donna Stricklan; Gloria Tilford; Lucy Gene Wendelken; Virginia Winters; Donald Yoder; Janet Yoder

THIS WEEK AT ST. JAMES

MONDAY, MAY 22

5:30 pm - Contemplative Prayer Group
7:00 pm - Graduate EfM

TUESDAY, MAY 23

4:00 pm - Outreach Committee

WEDNESDAY, MAY 24

10:00 am - Welcome Committee
6:00 pm- Handbell Rehearsal
6:30 pm - Education for Ministry (EfM)
7:00 pm - Adult Choir Rehearsal
7:00 pm - Middle & High School Youth Group

THURSDAY, MAY 25

12:00 pm - The Book Club of St. James/
St. Stephens
5:30 pm - Endowment Funds Board
6:00 pm - Vestry
8:00 pm - GHP: Born Yesterday

FRIDAY, MAY 26

8:00 pm - GHP: Born Yesterday

SATURDAY, MAY 27

5:30 pm - In-Person Worship Service
8:00 pm - GHP: Born Yesterday

SUNDAY, MAY 28

8:30 am - In-Person Worship Service
9:45 am - Adult Forum
10:45 am - In-Person & Online Worship
7:00 pm - GHP: Born Yesterday

PARISH ANNOUNCEMENTS

Pentecost is next **Sunday, May 28, 2023.**

We are looking for volunteers who are able to read in any language other than English, and would like to participate in the service by sharing the Acts reading (Acts 2:1-21). The black binder at the Volunteer Desk has copies of the reading in various languages. Feel free to pick one out to read on Pentecost. If you don't see the language you want to read, you are invited to look for a version online. We would be happy to keep a copy in the office for next year.

Old English Tea Just a reminder: There will be a short meeting following the 10:45 service May 21 in the Guild Hall. The purpose of the meeting is to take stock of what needs to be done and how it will be accomplished. If you have ever volunteered for the tea, then you have the experience and insight that we welcome. Please grab a cup of coffee and join us. I'll have fresh muffins waiting for you. - Peg Bowman

The Guild Hall Players presents the classic American comedy BORN YESTERDAY by Garson Kanin which will run Thursday May 25 through Sunday May 28. The play that became an Oscar winning film tells the story of a young woman finding her voice and independence in post WWII Washington. Performances are Thursday through Saturday at 8 and Sunday at 7.

Quilt Raffle Continues. Our Quilt Raffle to benefit the St. James Refugee Project continues only this Sunday and next. Our drawing for the yellow and green twin bed quilt hand-sewn by Dottie Evans will be held after the 10:45 service on Sunday, May 28. Tickets selling for \$5.00 each or 5 for \$20. will be offered in the entryway after services. Think how lovely this quilt would look in your bedroom!

Pocket Change Ministry. Our **Pocket Change Ministry** is now saving to help **Breakthrough ESS** purchase items to help clients find work and maintain their jobs, items such as training course fees, work-appropriate clothing, and bus passes for work. Thank you, St. James for helping us help agencies serving children and families through the Pocket Change Ministry.

Save the Date. No doubt you have been curious about the St. Francis Ministries Project funded by the St. James 100 Year Fund Drive. Our St. James project refurbished 5 Family Visitation Rooms where children in foster care have supervised meetings with their biological parents. The Outreach Committee invites you to come see the rooms at an Open House from 1-3 pm on Sunday, June 4. Check the eTower for more details.

Sandwich Saturday takes place every Saturday at St. Johns Episcopal Church on Topeka St. in downtown Wichita. St. James and St. Johns provide lunches once every three months, **our next sandwich Saturday's are June 10 and September 11**. If you volunteer to distribute we are there from 10:45 am to 11:30 or noon. If you would like to participate email Joan Bledsoe at pansy1918@icloud.com.

Please sign up for the upcoming **American Red Cross blood drive** scheduled on **Sunday, June 18th**. For regular donors, go to the Red Cross website at www.redcrossblood.org then search for "St James Wichita" and select an appointment time. If you need more information or assistance please contact Dottie Evans at dottieevans6@gmail.com or call 785-341-4532. Thank you for helping us save lives.

We have been working towards **updating records** on our **key card system**, which is important for the safety and security of our building. This week, any cards that were marked as lost or damaged, or cards that we do not have the paperwork for, were deactivated in the system. If your card no longer works, please contact the office. We would be happy to reactivate it for you. Most people won't need to worry about the change, we just wanted everyone to be aware in case their cards stop working.



Vacation Bible School 2023

St. James is excited to announce our first ever ECUMENICAL VBS!

What is ecumenical? It is a fancy word to describe promoting unity among Christian churches. For our VBS we've joined forces with Grace Presbyterian, Plymouth Congregational and College Hill United Methodist Church to have a rockin' time with lots of new faces and even more fun! Don't worry it is still no cost and friends are invited!

VBS will be July 17 – 20 from 5:30 – 8:00 pm. This includes a dinner for the kids from 5:30-6:00 pm. July 21st will be an ice cream social at 6:00 pm for the whole family.

Where? At College Hill United Methodist Church, 2930 E. 1st St. N.

Theme? The new version of Compassion Camp!

Through *Compassion Camp: What Every Living Thing Needs*, participants will explore what all living things need to live—*shelter, food, water, air, and community*—and how we can have compassion for the living earth, especially in their local ecosystems. Through awareness, gratitude, wonderment, reciprocity, and kinship, participants will consider how to become co-sustainers and participants in the work of God's creation. Using Psalm 104 as our grounding text, along with additional supporting scripture, participants will closely examine the interconnectedness of the whole earth—humans alongside the more-than-human world.

Register today!

<p>Kids</p>  <p>https://chum.breezechms.com/form/8f223e</p>	<p>Volunteers</p>  <p>https://chum.breezechms.com/form/cdb1d410</p>
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We will still need volunteers and donated materials! More info to come.

Questions? Contact Chelsea at formation@stjameswichita.org or 683-5686





Loving
Liberating
Life-Giving

WELCOME TO ST. JAMES

Episcopal Church of Wichita, Kansas

The Rev. Dawn M. Frankfurt
Rector
motherdawn@stjameswichita.org

The Ven. Jeff Roper
Archdeacon

Warren Kim
Choir Director
music@stjameswichita.org

Chelsea Whipple
Director of Programs
formation@stjameswichita.org

Susan Stallings
Bookkeeper
bookkeeper@stjameswichita.org

Krystal Poindexter
Parish Communicator
office@stjameswichita.org

Jose Alonso
Sexton

The Rev. Joseph Bayles
Associated Priest

The Rev. Sam Criss
Associated Priest

The Rev. Deedee Evans
Deacon Emerita

3750 E. Douglas Ave., Wichita, KS 67208
(316) 683-5686 | www.stjameswichita.org
office@stjameswichita.org

**WHOEVER YOU ARE AND WHEREVER YOU FIND
YOURSELF ON YOUR JOURNEY OF FAITH,
YOU ARE WELCOME HERE.**

You will hear these words every week at St. James as we invite you to join us for the Word and Sacraments that are God's gifts to all. It does not matter who you are, what you look like, what you have done in the past, or who you love. God's grace is not petty; it is not earned. It is radical and universal. We at St. James seek to mirror God's healing love by making this community a safe place for skeptics, doubters, seekers, those who have been wounded by the church, those who have never darkened its doors, those who have wandered, as well as new believers and those who have never left. As a diverse community we have discovered in God a oneness greater than our differences. We have come to know that our variety reflects the divine comprehensiveness of God. Engaging God is a lifelong process. Wherever you find yourself on your journey of faith, we believe God invites you to keep traveling. In some subtle or profound way, the Spirit of God drew you here. Our hearts are open to God and to you.

**SIGN-UP FOR THE
WEEKLY ETOWER**



**FOLLOW US!
STJAMESWICHITA**



**GIVE ONLINE
TO ST. JAMES**



New to St. James?

If you are new to St. James and haven't filled out a **Newcomer Card**, we would love to know more about you! Once we have a card from you, we will have a name badge ready for the following weekend.

Have you remembered the work of St. James in your planned giving?